Martin Luther's Small Catechism

With Interlinear Greek-English Scripture Passages

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With Interlinear Greek-English Scripture Passages

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1. THE TEN COMMANDMENTS,

as the Head of the Family Should Teach Them in a Simple Way to His Household

<u>The First Commandment</u>

“Thou shalt have no other gods before me.”

not	they will be	to you	gods	other	besides	me
οὐκ	ἔσονταί	σοι	θεοὶ	ἕτεροι	πλὴν	ἐμοῦ

(Exodus 20:3)

What does this mean?

Answer: We should fear, love, and trust in God above all things.

The Second Commandment

“Thou shalt not take the name of the Lord thy God in vain.”

not	you will take	the	name	of Lord	the	God
οὐ	λήμψῃ	τὸ	ὄνομα	κυρίου	τοῦ	θεοῦ

of you	unto	vain (thing)
σου	ἐπὶ	ματαίῳ

(Exodus 20:7)

What does this mean?

Answer: We should fear and love God that we may not curse, swear, use witchcraft, lie, or deceive by His name, but call upon it in every trouble, pray, praise, and give thanks.

The Third Commandment

“Remember the sabbath day, to keep it holy.”

remember	the	day	of the	sabbaths
μνήσθητι	τὴν	ἡμέραν	τῶν	σαββάτων

to sanctify	it
ἁγιάζειν	αὐτήν

(Exodus 20:8)

What does this mean?

Answer: We should fear and love God that we may not despise preaching and His Word, but hold it sacred, and gladly hear and learn it.

The Fourth Commandment

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

honor	the	father	of you	and	the	mother
τίμα	τὸν	πατέρα	σου	καὶ	τὴν	μητέρα

in order that	well	to you	it should become	and	in order that
ἵνα	εὖ	σοι	γένηται	καὶ	ἵνα

long-lived	you should become	upon	the	land	the
μακροχρόνιος	γένῃ	ἐπὶ	τῆς	γῆς	τῆς

good	which	lord	the	god	of you	he gives	to you
ἀγαθῆς	ἧς	κύριος	ὁ	θεός	σου	δίδωσίν	σοι

(Exodus 20:12)

What does this mean?

Answer: We should fear and love God that we may not despise nor anger our parents and masters, but give them honor, serve, obey, and hold them in love and esteem.

The Fifth Commandment

"Thou shalt not kill."

not   you will kill
οὐ   φονεύσεις

(Exodus 20:13)

What does this mean?

Answer: We should fear and love God that we may not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need [in every need and danger of life and body].

The Sixth Commandment

"Thou shalt not commit adultery."

not   you will commit adultery
οὐ   μοιχεύσεις

(Exodus 20:14)

What does this mean?

Answer: We should fear and love God that we may lead a chaste and decent life in words and deeds, and each love and honor his spouse.

The Seventh Commandment

"Thou shalt not steal."

not   you will steal
οὐ   κλέψεις

(Exodus 20:15)

What does this mean?

Answer: We should fear and love God that we may not take our neighbor's money or property, nor get them by false ware or dealing, but help him to improve and protect his property and business [that his means are preserved and his condition is improved].

The Eighth Commandment

“Thou shalt not bear false witness against thy neighbour.”

not	you will witness falsely	against
οὐ	ψευδομαρτυρήσεις	κατὰ

the	neighbor	of you	testimony	false
τοῦ	πλησίον	σου	μαρτυρίαν	ψευδῆ

(Exodus 20:16)

What does this mean?

Answer: We should fear and love God that we may not deceitfully belie, betray, slander, or defame our neighbor, but defend him, [think and] speak well of him, and put the best construction on everything.

The Ninth Commandment

"Thou shalt not covet thy neighbour's house."

not	you will covet	the	house	of the	neighbor	of you
οὐκ	ἐπιθυμήσεις	τὴν	οἰκίαν	τοῦ	πλησίον	σου

(Exodus 20:17)

What does this mean?

Answer: We should fear and love God that we may not craftily seek to get our neighbor's inheritance or house, and obtain it by a show of [justice and] right, etc., but help and be of service to him in keeping it.

The Tenth Commandment

“Thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.”

not	you will covet	the	wife	of the	neighbor	of you
οὐκ	ἐπιθυμήσεις	τὴν	γυναῖκα	τοῦ	πλησίον	σου

nor	the	(slave) boy	of him	nor	the	(slave) girl
οὔτε	τὸν	παῖδα	αὐτοῦ	οὔτε	τὴν	παιδίσκην

of him	nor	the	ox	of him	nor	the
αὐτοῦ	οὔτε	τοῦ	βοὸς	αὐτοῦ	οὔτε	τοῦ

ass	of him	nor	as many (things)	to the
ὑποζυγίου	αὐτοῦ	οὔτε	ὅσα	τῷ

neighbor	of you	they are
πλησίον	σού	ἐστιν

(Exodus 20:17)

What does this mean?

Answer: We should fear and love God that we may not estrange, force, or entice away our neighbor’s wife, servants, or cattle, but urge them to stay and [diligently] do their duty.

What Does God Say of All These Commandments?

Answer: He says thus,

"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments."

I	am	lord	the	god	of you	god	zealous
ἐγὼ	εἴμι	κύριος	ὁ	θεός	σου	θεὸς	ζηλωτὴς

repaying	sins	of fathers	unto	children	until
ἀποδιδοὺς	ἁμαρτίας	πατέρων	ἐπὶ	τέκνα	ἕως

third	and	fourth	generations	to those	hating	me
τρίτης	καὶ	τετάρτης	γενεᾶς	τοῖς	μισοῦσίν	με

and	doing	mercy	unto	thousands	to those	loving
καὶ	ποιῶν	ἔλεος	εἰς	χιλιάδας	τοῖς	ἀγαπῶσίν

me	and	to those	keeping	the	commandments	of me
με	καὶ	τοῖς	φυλάσσουσιν	τὰ	προστάγματά	μου

(Exodus 20:5-6)

What does this mean?

Answer: God threatens to punish all that transgress these commandments. Therefore we should dread His wrath and not act contrary to these commandments. But He promises grace and every blessing to all that keep these commandments. Therefore we should also love and trust in Him, and gladly do [zealously and diligently order our whole life] according to His commandments.

2. THE CREED,

as the Head of the Family Should Teach It in the Simplest Way to His Household

<u>The First Article (of Creation)</u>

"I believe in God the Father Almighty, Maker of heaven and earth."

What does this mean?

Answer: I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my limbs, my reason, and all my senses, and still preserves them; in addition thereto, clothing and shoes, meat and drink, house and homestead, wife and children, fields, cattle, and all my goods; that He provides me richly and daily with all that I need to support this body and life, protects me from all danger, and guards me and preserves me from all evil; and all this out of pure, fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which I owe it to Him to thank, praise, serve, and obey Him. This is most certainly true.

The Second Article (of Redemption)

"And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead."

What does this mean?

Answer: I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won [delivered] me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, in order that I may be [wholly] His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

The Third Article (of Sanctification)

"I believe in the Holy Ghost; one holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

What does this mean?

Answer: I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith; in which Christian Church He forgives daily and richly all sins to me and all believers, and at the last day will raise up me and all the dead, and will give to me and to all believers in Christ everlasting life. This is most certainly true.

3. THE LORD’S PRAYER,

as the Head of the Family Should Teach It in the Simplest Way to His Household

“Our Father who art in heaven”

father	of us	the	in	the	heavens
πάτερ	ἡμῶν	ὁ	ἐν	τοῖς	οὐρανοῖς

(Matthew 6:9)

What does this mean?

Answer: God would thereby [with this little introduction] tenderly urge us to believe that He is our true Father, and that we are His true children, so that we may ask Him confidently with all assurance, as dear children ask their dear father.

The First Petition

“Hallowed be thy name”

let it be sanctified	the	name	of you
ἁγιασθήτω	τὸ	ὄνομά	σου

(Matthew 6:9)

What does this mean?

Answer: God’s name is indeed holy in itself; but we pray in this petition that it may become holy among us also.

How is this done?

Answer: When the Word of God is taught in its truth and purity, and we as the children of God also lead holy lives in accordance with it. To this end help us, dear Father in heaven. But he that teaches and lives otherwise than God’s Word teaches profanes the name of God among us. From this preserve us, Heavenly Father.

The Second Petition

"Thy kingdom come"

let it come	the	kingdom	of you
ἐλθέτω	ἡ	βασιλεία	σου

(Matthew 6:10)

What does this mean?

Answer: The kingdom of God comes indeed without our prayer, of itself; but we pray in this petition that it may come unto us also.

How is this done?

Answer: When our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead a godly life here in time and yonder in eternity.

The Third Petition

“Thy will be done on earth as it is in heaven”

let it be done	the	will	of you
γενηθήτω	τὸ	θέλημά	σου

as	in	heaven	even	on	the	earth
ὡς	ἐν	οὐρανῷ	καὶ	ἐπὶ	τῆς	γῆς

(Matthew 6:10)

What does this mean?

Answer: The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done among us also.

How is this done?

Answer: When God breaks and hinders every evil counsel and will which would not let us hallow the name of God nor let His kingdom come, such as the will of the devil, the world, and our flesh; but strengthens and keeps us steadfast in His Word and in faith unto our end. This is His gracious and good will.

The Fourth Petition

"Give us this day our daily bread"

the	bread	of us	the	sufficient for each day
τὸν	ἄρτον	ἡμῶν	τὸν	ἐπιούσιον

give	to us	today
δὸς	ἡμῖν	σήμερον

(Matthew 6:11)

What does this mean?

Answer: God gives daily bread, even without our prayer, to all wicked men; but we pray in this petition that He would lead us to know it, and to receive our daily bread with thanksgiving.

What is meant by daily bread?

Answer: Everything that belongs to the support and wants of the body, such as meat, drink, clothing, shoes, house, homestead, field, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful magistrates, good government, good weather, peace, health, discipline, honor, good friends, faithful neighbors, and the like.

The Fifth Petition

"And forgive us our trespasses, as we forgive those who trespass against us"

and	forgive	us	the	debts	of us
καὶ	ἄφες	ἡμῖν	τὰ	ὀφειλήματα	ἡμῶν

as	even	we	forgive	the	debtors	of us
ὡς	καὶ	ἡμεῖς	ἀφίεμεν	τοῖς	ὀφειλέταις	ἡμῶν

(Matthew 6:12)

What does this mean?

Answer: We pray in this petition that our Father in heaven would not look upon our sins, nor deny such petitions on account of them; for we are worthy of none of the things for which we pray, neither have we deserved them; but that He would grant them all to us by grace; for we daily sin much, and indeed deserve nothing but punishment. So will we verily, on our part, also heartily forgive and also readily do good to those who sin against us.

The Sixth Petition

"And lead us not into temptation"

and	not	may you lead in	us	into	temptation
καὶ	μὴ	εἰσενέγκῃς	ἡμᾶς	εἰς	πειρασμόν

(Matthew 6:13)

What does this mean?

Answer: God, indeed, tempts no one; but we pray in this petition that God would guard and keep us, so that the devil, the world, and our flesh may not deceive us, nor seduce us into misbelief, despair, and other great shame and vice; and though we be assailed by them, that still we may finally overcome and gain the victory.

The Seventh Petition

"But deliver us from evil"

but	deliver	us	from	the	evil (one)
ἀλλὰ	ῥῦσαι	ἡμᾶς	ἀπὸ	τοῦ	πονηροῦ

(Matthew 6:13)

What does this mean?

Answer: We pray in this petition, as in a summary, that our Father in heaven would deliver us from all manner of evil, of body and soul, property and honor, and at last, when our last hour shall come, grant us a blessed end, and graciously take us from this vale of tears to Himself into heaven.

The Doxology

[Publisher’s Note: the original text does not contain the doxology, only the “amen”.]

“For thine is the kingdom, and the power, and the glory, for ever. Amen.”

for	of you	it is	the	kingdom	and	the	power
ὅτι	σοῦ	ἐστιν	ἡ	βασιλεία	καὶ	ἡ	δύναμις

and	the	glory	into	the	ages	amen (verily)
καὶ	ἡ	δόξα	εἰς	τοῦς	αἰῶνας	ἀμήν

(Matthew 6:13)

What does this mean?

Answer: That I should be certain that these petitions are acceptable to our Father in heaven and heard; for He Himself has commanded us so to pray, and has promised that He will hear us. Amen, Amen; that is, Yea, yea, it shall be so.

4. THE SACRAMENT OF HOLY BAPTISM,

as the Head of the Family Should Teach It in a Simple Way to His Household

First

What is Baptism?

Answer: Baptism is not simple water only, but it is the water comprehended in God's command and connected with God's Word.

Which is that word of God?

Answer: Christ, our Lord, says in the last chapter of Matthew,

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

having departed	therefore	teach	all
πορευθέντες	οὖν	μαθητεύσατε	πάντα

the	nations	baptizing	them	into	the	name
τὰ	ἔθνη	βαπτίζοντες	αὐτοὺς	εἰς	τὸ	ὄνομα

of the	father	and	of the	son	and	of the
τοῦ	πατρὸς	καὶ	τοῦ	υἱοῦ	καὶ	τοῦ

holy	spirit
ἁγίου	πνεύματος

(Matthew 28:19)

<u>Secondly</u>

What does Baptism give or profit?

Answer: It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.

Which are such words and promises of God?

Answer: Christ, our Lord, says in the last chapter of Mark,

“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

the	having believed	and	having been baptized	he will be saved
ὁ	πιστεύσας	καὶ	βαπτισθεὶς	σωθήσεται

the	but	having disbelieved	he will be condemned
ὁ	δὲ	ἀπιστήσας	κατακριθήσεται

(Mark 16:16)

Thirdly

How can water do such great things?

Answer: It is not the water indeed that does them, but the word of God which is in and with the water, and faith, which trusts such word of God in the water. For without the word of God the water is simple water and no baptism. But with the word of God it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, chapter three,

"By the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying."

through	washing	of new birth	and
διὰ	λουτροῦ	παλιγγενεσίας	καὶ

renewal	of holy	spirit
ἀνακαινώσεως	πνεύματος	ἁγίου

which	he poured out	upon	us	abundantly	through
οὗ	ἐξέχεεν	ἐφ᾽	ἡμᾶς	πλουσίως	διὰ

Jesus	Christ	the	savior	of us
Ἰησοῦ	Χριστοῦ	τοῦ	σωτῆρος	ἡμῶν,

in order that	having been justified	by the	of him	grace
ἵνα	δικαιωθέντες	τῇ	ἐκείνου	χάριτι

heirs	we should become	according to	hope
κληρονόμοι	γενώμεθα	κατ᾽	ἐλπίδα

of life	eternal	faithful	the	word
ζωῆς	αἰωνίου	πιστὸς	ὁ	λόγος

(Titus 3:5-8)

Fourthly

What does such baptizing with water signify?

Answer: It signifies that the old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts, and, again, a new man daily come forth and arise; who shall live before God in righteousness and purity forever.

Where is this written?

St. Paul says, Romans, chapter 6,

“We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

we were buried with	him	through	the	baptism
συνετάφημεν	αὐτῷ	διὰ	τοῦ	βαπτίσματος

into	the	death	in order that	just as	he was raised
εἰς	τὸν	θάνατον	ἵνα	ὥσπερ	ἠγέρθη

Christ	from	dead	through	the	glory
Χριστὸς	ἐκ	νεκρῶν	διὰ	τῆς	δόξης

of the	father	in this way	even	we	in	newness
τοῦ	πατρός	οὕτως	καὶ	ἡμεῖς	ἐν	καινότητι

of life	we should walk
ζωῆς	περιπατήσωμεν

(Romans 6:4)

5. HOW THE UNLEARNED SHOULD BE TAUGHT TO CONFESS

What is Confession?

Answer: Confession embraces two parts: the one is, that we confess our sins; the other, that we receive absolution, or forgiveness, from the confessor, as from God Himself, and in no wise doubt, but firmly believe, that our sins are thereby forgiven before God in heaven.

What sins should we confess?

Answer: Before God we should plead guilty of all sins, even of those which we do not know, as we do in the Lord's Prayer. But before the confessor we should confess those sins alone which we know and feel in our hearts.

Which are these?

Answer: Here consider your station according to the Ten Commandments, whether you are a father, mother, son, daughter, master, mistress, a man-servant or maid-servant; whether you have been disobedient, unfaithful, slothful; whether you have grieved any one by words or deeds;

whether you have stolen, neglected, or wasted aught, or done other injury.

Pray, Propose to Me a Brief Form of Confession

You should speak to the confessor thus:
"Reverend and dear sir, I beseech you to hear my confession, and to pronounce forgiveness to me for God's sake."

Proceed!

"I, a poor sinner, confess myself before God guilty of all sins; especially I confess before you that I am a man-servant, a maidservant, etc. But, alas, I serve my master unfaithfully; for in this and in that I have not done what they commanded me; I have provoked them, and caused them to curse, have been negligent [in many things] and permitted damage to be done; have also been immodest in words and deeds, have quarreled with my equals, have grumbled and sworn at my mistress, etc. For all this I am sorry, and pray for grace; I want to do better."

A master or mistress may say thus:

"In particular I confess before you that I have not faithfully trained my children, domestics, and wife [family] for God's glory. I have cursed, set a bad example by rude words and

deeds, have done my neighbor harm and spoken evil of him, have overcharged and given false ware and short measure. And whatever else he has done against God's command and his station, etc."

But if any one does not find himself burdened with such or greater sins, he should not trouble himself or search for or invent other sins, and thereby make confession a torture, but mention one or two that he knows. Thus: In particular I confess that I once cursed; again, I once used improper words, I have once neglected this or that, etc. Let this suffice.

But if you know of none at all (which, however is scarcely possible), then mention none in particular, but receive the forgiveness upon your general confession which you make before God to the confessor.

Then shall the confessor say:

"God be merciful to thee and strengthen thy faith! Amen."

Furthermore:

"Dost thou believe that my forgiveness is God's forgiveness?"

Answer: "Yes, dear sir."

Then let him say: “As thou believest, so be it done unto thee. And by the command of our Lord Jesus Christ I forgive thee thy sins, in the name of the Father and of the Son and of the Holy Ghost. Amen. Depart in peace.”

But those who have great burdens upon their consciences, or are distressed and tempted, the confessor will know how to comfort and to encourage to faith with more passages of Scripture. This is to be merely a general form of confession for the unlearned.

6. THE SACRAMENT OF THE ALTAR,

as the Head of the Family Should Teach It in a Simple Way to His Household

What is the Sacrament of the Altar?

Answer: It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself.

Where is this written?

Answer: The holy Evangelists, Matthew, Mark, Luke, and St. Paul, write thus: *Our Lord Jesus Christ, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and gave it to His disciples, and said, Take, eat; this is My body, which is given for you. This do in remembrance of Me. After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it. This cup is the new testament in My blood, which is shed for you for the remission of sins. This do ye, as oft as ye drink it, in remembrance of Me.*

“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.”

eating	and	they	having taken	the	Jesus
ἐσθιόντων	δὲ	αὐτῶν	λαβὼν	ὁ	Ἰησοῦς

the	bread	and	having blessed	he broke
τὸν	ἄρτον	καὶ	εὐλογήσας	ἔκλασεν

and	he gave	to the	disciples	and	he said
καὶ	ἐδίδου	τοῖς	μαθηταῖς	καὶ	εἶπεν

take	eat	this	is	the	body	of me
λάβετε	φάγετε	τοῦτό	ἐστιν	τὸ	σῶμά	μου

and	having taken	the	cup	and
καὶ	λαβὼν	τὸ	ποτήριον	καὶ

having given thanks	he gave	to them	saying	drink
εὐχαριστήσας	ἔδωκεν	αὐτοῖς	λέγων	πίετε

from	it	all	this	for	it is	the	blood
ἐξ	αὐτοῦ	πάντες	τοῦτο	γάρ	ἐστιν	τὸ	αἷμά

of me	the	of the	new	testament	the	for	many
μου	τὸ	τῆς	καινῆς	διαθήκης	τὸ	περὶ	πολλῶν

being poured out	into	remission	of sins
ἐκχυνόμενον	εἰς	ἄφεσιν	ἁμαρτιῶν

(Matthew 26:26-28)

"The Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

the lord Jesus in the night (in) which
ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ

he was betrayed he took bread and having given thanks
παρεδίδοτο ἔλαβεν ἄρτον καὶ εὐχαριστήσας

he broke and he said take eat this
ἔκλασεν καὶ εἶπεν λάβετε φάγετε τοῦτό

of me it is the body the for you
μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν

being broken this do into the my
κλώμενον τοῦτο ποιεῖτε εἰς τὴν ἐμὴν

remembrance in like manner also the cup after
ἀνάμνησιν ὡσαύτως καὶ τὸ ποτήριον μετὰ

the supping saying this the cup the
τὸ δειπνῆσαι λέγων τοῦτο τὸ ποτήριον ἡ

new testament it is in the my blood
καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι

this do as often as you should drink
τοῦτο ποιεῖτε ὁσάκις ἂν πίνητε

into the my remembrance
εἰς τὴν ἐμὴν ἀνάμνησιν

(1 Corinthians 11:23-25)

What is the benefit of such eating and drinking?

Answer: That is shown us in these words: Given, and shed for you, for the remission of sins; namely, that in the Sacrament forgiveness of sins, life, and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation.

How can bodily eating and drinking do such great things?

Answer: It is not the eating and drinking, indeed, that does them, but the words which stand here, namely: Given, and shed for you, for the remission of sins. Which words are, beside the bodily eating and drinking, as the chief thing in the Sacrament; and he that believes these words has what they say and express, namely, the forgiveness of sins.

Who, then, receives such Sacrament worthily?

Answer: Fasting and bodily preparation is, indeed, a fine outward training; but he is truly worthy and well prepared who has faith in these words: Given, and shed for you, for the remission of sins. But he that does not believe these words, or doubts, is unworthy and unfit; for the words For you require altogether believing hearts.

APPENDIX I: HOUSEHOLD PRAYERS,

How the Head of the Family Should Teach His Household to Bless Themselves in the Morning and in the Evening.

<u>Morning Prayer</u>

-In the morning, when you rise, you shall bless yourself with the holy cross and say:
In the name of God the Father, Son, and Holy Ghost. Amen.

-Then, kneeling or standing, repeat the Creed and the Lord's Prayer. If you choose, you may, in addition, say this little prayer:
I thank Thee, my Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast kept me this night from all harm and danger; and I pray Thee to keep me this day also from sin and all evil, that all my doings and life may please Thee. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the Wicked Foe may have no power over me. Amen.

-Then go to your work with joy, singing a hymn, as the Ten Commandments, or what your devotion may suggest.

Evening Prayer

-In the evening, when you go to bed, you shall bless yourself with the holy cross and say:
In the name of God the Father, Son, and Holy Ghost. Amen.

-Then, kneeling or standing, repeat the Creed and the Lord's Prayer. If you choose, you may, in addition, say this little prayer:
I thank Thee, my Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast graciously kept me this day, and I pray Thee to forgive me all my sins, where I have done wrong, and graciously keep me this night. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the Wicked Foe may have no power over me. Amen.

Then go to sleep promptly and cheerfully.

Asking a Blessing

-The children and servants shall go to the table with folded hands and reverently, and say:
The eyes of all wait upon Thee, O Lord; and Thou givest them their meat in due season; Thou openest Thine hand, and satisfiest the desire of every living thing.

Note: To satisfy the desire means that all animals receive so much to eat that they are on this account joyful and of good cheer; for care and avarice hinder such satisfaction.

-Then the Lord’s Prayer, and the prayer here following:
Lord God, Heavenly Father, bless us and these Thy gifts, which we take from Thy bountiful goodness, through Jesus Christ, our Lord. Amen.

Returning Thanks

-Likewise also after the meal they shall reverently and with folded hands say:
O give thanks unto the Lord, for He is good; for His mercy endureth forever. He giveth food to all flesh; He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse; He taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear Him, in those that hope in His mercy.

-Then the Lord's Prayer and the prayer here following:
We thank Thee, Lord God, Father, through Jesus Christ, our Lord, for all Thy benefits, who livest and reignest forever and ever. Amen.

APPENDIX II: TABLE OF DUTIES,

Consisting of Certain Passages of Scripture for Various Holy Orders and Stations, Whereby These are to be Admonished, as by a Special Lesson, Regarding Their Office and Service.

For Bishops, Pastors, and Preachers

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice; holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers (1 Tim. 3:2ff; Titus 1:6).

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil."

it is necessary therefore the bishop irreproachable
δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον

to be of one wife husband temperate
εἶναι μιᾶς γυναικὸς ἄνδρα νηφάλεον

self-controlled decorous loving guests apt to teach not
σώφρονα κόσμιον φιλόξενον διδακτικόν μὴ

given to wine not striker not greedy for lucre
πάροινον μὴ πλήκτην μὴ αἰσχροκερδῆ

but mild not fighting not loving money of the his own
ἀλλ᾽ ἐπιεικῆ ἄμαχον ἀφιλάργυρον τοῦ ἰδίου

house well ruling children having in
οἴκου καλῶς προϊστάμενον τέκνα ἔχοντα ἐν

obedience with all dignity if and
ὑποταγῇ μετὰ πάσης σεμνότητος εἰ δέ

someone the his own house to rule not
τις τοῦ ἰδίου οἴκου προστῆναι οὐκ

he knows how church of God he will take care of
οἶδεν πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται

not neophyte in order that not having been puffed up
μὴ νεόφυτον ἵνα μὴ τυφωθεὶς

into judgment he should fall of the devil
εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου

(1 Timothy 3:2-6)

“If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word

as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”

if anyone is blameless of one wife

εἴ τίς ἐστιν ἀνέγκλητος μιᾶς γυναικὸς

husband children having faithful not in

ἀνήρ τέκνα ἔχων πιστά μὴ ἐν

accusation of riot or disobedient it is necessary

κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα δεῖ

for the bishop blameless to be

γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι

as of God steward not self-pleasing not

ὡς θεοῦ οἰκονόμον μὴ αὐθάδη μὴ

soon angry not given to wine not striker not

ὀργίλον μὴ πάροινον μὴ πλήκτην μὴ

greedy for lucre but loving guests loving goodness

αἰσχροκερδῆ ἀλλὰ φιλόξενον φιλάγαθον

self-controlled just holy temperate holding fast

σώφρονα δίκαιον ὅσιον ἐγκρατῆ ἀντεχόμενον

the according to the teaching faithful word

τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου

in order that able he may be both to exhort in

ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν

the doctrine the being healthy and the

τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ καὶ τοὺς

contradicting to refute

ἀντιλέγοντας ἐλέγχειν

(Titus 1:6-9)

What the Hearers Owe to Their Pastors

Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel (1 Cor. 9:14). Let him that is taught in the Word communicate unto him that teacheth in all good things (Gal. 6:6). Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and the laborer is worthy of his reward (1 Tim. 5:17-18). Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you (Heb. 13:17).

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

thus	even	the	Lord	ordained	to the
οὕτως	καὶ	ὁ	κύριος	διέταξεν	τοῖς

the	gospel	announcing	from	the
τὸ	εὐαγγέλιον	καταγγέλλουσιν	ἐκ	τοῦ

gospel	to live
εὐαγγελίου	ζῆν

(1 Corinthians 9:14)

"Let him that is taught in the word communicate unto him that teacheth in all good things."

let him share and the being taught the
κοινωνείτω δὲ ὁ κατηχούμενος τὸν

word (with) the teaching in all good (things)
λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς

(Galatians 6:6)

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward."

the well having ruled elders of double
οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς

honor let them be judged worthy especially the
τιμῆς ἀξιούσθωσαν μάλιστα οἱ

toiling in word and doctrine
κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ

it says for the Scripture ox threshing not
λέγει γὰρ ἡ γραφή βοῦν ἀλοῶντα οὐ

you will muzzle and worthy the laborer
φιμώσεις καί ἄξιος ὁ ἐργάτης

of the wages of him
τοῦ μισθοῦ αὐτοῦ

(1 Timothy 5:17-18)

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

obey	the	having rule over	you	and
πείθεσθε	τοῖς	ἡγουμένοις	ὑμῶν	καὶ

submit	they	for	they watch	over
ὑπείκετε	αὐτοὶ	γὰρ	ἀγρυπνοῦσιν	ὑπὲρ

the	souls	of you	as	account	about to render
τῶν	ψυχῶν	ὑμῶν	ὡς	λόγον	ἀποδώσοντες

in order that	with	joy	this	they may do	and
ἵνα	μετὰ	χαρᾶς	τοῦτο	ποιῶσιν	καὶ

not	groaning	unprofitable	for	for you	this
μὴ	στενάζοντες	ἀλυσιτελὲς	γὰρ	ὑμῖν	τοῦτο

(Hebrews 13:17)

<u>Concerning Civil Government</u>

Let every soul be subject unto the higher powers. For the power which exists anywhere is ordained of God. Whosoever resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil (Rom. 13:1–4).

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

every	soul	to powers	being superior
πᾶσα	ψυχὴ	ἐξουσίαις	ὑπερεχούσαις

let it be subject	not	for	it is	power	if
ὑποτασσέσθω	οὐ	γάρ	ἐστιν	ἐξουσία	εἰ

not	from	God	the	and	existing	powers	by
μὴ	ἀπὸ	θεοῦ	αἱ	δὲ	οὖσαι	ἐξουσίαι	ὑπὸ

the	God	having been ordained	are	so that	the
τοῦ	θεοῦ	τεταγμέναι	εἰσίν	ὥστε	ὁ

opposing himself	to the	power	to the	of the	God
ἀντιτασσόμενος	τῇ	ἐξουσίᾳ	τῇ	τοῦ	θεοῦ

ordinance	he has resisted	the	and	having resisted
διαταγῇ	ἀνθέστηκεν	οἱ	δὲ	ἀνθεστηκότες

to themselves	judgment	they will receive	the	for
ἑαυτοῖς	κρίμα	λήψονται	οἱ	γὰρ

rulers	not	they are	a fear	of the	good
ἄρχοντες	οὐκ	εἰσὶν	φόβος	τῶν	ἀγαθῶν

works	but	of the	evil	you wish	and	not
ἔργων	ἀλλὰ	τῶν	κακῶν	θέλεις	δὲ	μὴ

to fear	the	power	the	good	do
φοβεῖσθαι	τὴν	ἐξουσίαν	τὸ	ἀγαθὸν	ποίει

and you will have praise from it of God for
καὶ ἕξεις ἔπαινον ἐξ αὐτῆς θεοῦ γὰρ

servant he is to you into the good if
διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν ἐὰν

and the evil you should do fear not for
δὲ τὸ κακὸν ποιῇς φοβοῦ οὐ γὰρ

in vain the sword he bears of God for
εἰκῇ τὴν μάχαιραν φορεῖ θεοῦ γὰρ

servant he is avenger into wrath to the
διάκονός ἐστιν ἔκδικος εἰς ὀργὴν τῷ

the evil practicing
τὸ κακὸν πράσσοντι

(Romans 13:1-4)

<u>What Subjects Owe Their Magistrates</u>

Render unto Caesar the things which are Caesar’s (Matt. 22:21). Let every soul be subject unto the higher powers, etc. Wherefore ye must needs be subject, not only for wrath, but also for conscience’ sake. For, for this cause pay ye tribute also; for they are God’s ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor (Rom. 13:1,5ff). I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all that are in authority, that we may

lead a quiet and peaceable life in all godliness and honesty (1 Tim. 2:1f). Put them in mind to be subject to principalities and powers, etc. (Titus 3:1). Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors as unto them that are sent by him, etc. (1 Pet. 2:13f).

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

give over	therefore	the (things)	of Caesar	to Caesar
ἀπόδοτε	οὖν	τὰ	Καίσαρος	Καίσαρι

and	the (things)	of the	God	to the	God
καὶ	τὰ	τοῦ	θεοῦ	τῷ	θεῷ

(Matthew 22:21)

"Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

wherefore	necessity	to be subject	not	only
διὸ	ἀνάγκη	ὑποτάσσεσθαι	οὐ	μόνον

because of	the	wrath	but	also	because of	the
διὰ	τὴν	ὀργὴν	ἀλλὰ	καὶ	διὰ	τὴν

conscience	because of	this	for	also	tribute
συνείδησιν	διὰ	τοῦτο	γὰρ	καὶ	φόρους

you pay	ministers	for	of God	they are	into
τελεῖτε	λειτουργοὶ	γὰρ	θεοῦ	εἰσιν	εἰς

itself this persevering give over
αὐτὸ τοῦτο προσκαρτεροῦντες ἀπόδοτε

therefore to all the dues to the (one) the tribute
οὖν πᾶσιν τὰς ὀφειλάς τῷ τὸν φόρον

the tribute to the (one) the custom the custom
τὸν φόρον τῷ τὸ τέλος τὸ τέλος

to the (one) the fear the fear to the (one) the
τῷ τὸν φόβον τὸν φόβον τῷ τὴν

honor the honor
τιμὴν τὴν τιμήν

(Romans 13:5-7)

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth."

I exhort therefore first of all to be made
παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι

supplications prayers intercessions thanksgivings
δεήσεις προσευχάς ἐντεύξεις εὐχαριστίας

for all men for kings
ὑπὲρ πάντων ἀνθρώπων ὑπὲρ βασιλέων

and all the in superiority being
καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων

in order that quiet and peaceable life we should lead
ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν

in all piety and dignity

ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι

this for good and acceptable in the sight of

τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον

of the savior of us God who all

τοῦ σωτῆρος ἡμῶν θεοῦ ὃς πάντας

men he wills to be saved and into

ἀνθρώπους θέλει σωθῆναι καὶ εἰς

knowledge of truth to come

ἐπίγνωσιν ἀληθείας ἐλθεῖν

(1 Timothy 2:1-4)

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men."

cause to remember them to authorities and to powers

ὑπομίμνῃσκε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις

to be subject to obey authority towards every work

ὑποτάσσεσθαι πειθαρχεῖν πρὸς πᾶν ἔργον

good ready to be no one to defame

ἀγαθὸν ἑτοίμους εἶναι μηδένα βλασφημεῖν

not fighting to be gentle all demonstrating

ἀμάχους εἶναι ἐπιεικεῖς πᾶσαν ἐνδεικνυμένους

meekness towards all men

πρᾳότητα πρὸς πάντας ἀνθρώπους

(Titus 3:1-2)

“Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.”

be subject	therefore	to every	human	institution
ὑποτάγητε	οὖν	πάσῃ	ἀνθρωπίνῃ	κτίσει

through	the	Lord	whether	to the king	as
διὰ	τὸν	κύριον	εἴτε	βασιλεῖ	ὡς

being superior	or	to governors	as	through	him
ὑπερέχοντι	εἴτε	ἡγεμόσιν	ὡς	δι᾽	αὐτοῦ

being sent	into	punishment	on the one hand
πεμπομένοις	εἰς	ἐκδίκησιν	μὲν

of evildoers	praise	on the other hand	of welldoers
κακοποιῶν	ἔπαινον	δὲ	ἀγαθοποιῶν

(1 Peter 2:13-14)

For Husbands

Ye husbands, dwell with your wives according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered (1 Pet. 3:7). And be not bitter against them (Col. 3:19).

“Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.”

the	husbands	likewise	dwelling together	according to
οἱ	ἄνδρες	ὁμοίως	συνοικοῦντες	κατὰ

knowledge	as	to the weaker	vessel	to the
γνῶσιν	ὡς	ἀσθενεστέρῳ	σκεύει	τῷ

female	bestowing	honor	as	also
γυναικείῳ	ἀπονέμοντες	τιμήν	ὡς	καὶ

co-heirs	of grace	of life	into	the
συγκληρονόμοι	χάριτος	ζωῆς	εἰς	τὸ

not	to be cut off	the	prayers	of you
μὴ	ἐκκόπτεσθαι	τὰς	προσευχὰς	ὑμῶν

(1 Peter 3:7)

"Husbands, love your wives, and be not bitter against them."

the	husbands	love	the	wives
οἱ	ἄνδρες	ἀγαπᾶτε	τὰς	γυναῖκας

and	not	be made bitter	towards	them
καὶ	μὴ	πικραίνεσθε	πρὸς	αὐτάς

(Colossians 3:19)

For Wives

Wives, submit yourselves unto your own husbands, as unto the Lord, even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement (Eph. 5:22, 1 Pet. 3:6).

"Wives, submit yourselves unto your own husbands, as unto the Lord."

the	wives	to the	own	husbands
αἱ	γυναῖκες	τοῖς	ἰδίοις	ἀνδράσιν

be made subject	as	to the	Lord
ὑποτάσσεσθε	ὡς	τῷ	κυρίῳ

(Ephesians 5:22)

"Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement."

as	Sarah	hearkened	to the	Abraham
ὡς	Σάρρα	ὑπήκουσεν	τῷ	Ἀβραάμ

lord	him	calling	of whom	you became
κύριον	αὐτὸν	καλοῦσα	ἧς	ἐγενήθητε

children	doing good	and	not
τέκνα	ἀγαθοποιοῦσαι	καὶ	μὴ

being afraid	(with) no	terror
φοβούμεναι	μηδεμίαν	πτόησιν

(1 Peter 3:6)

<u>For Parents</u>

Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord (Eph. 6:4).

"Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

the fathers not rouse to wrath the children
οἱ πατέρες μὴ παροργίζετε τὰ τέκνα

of you but nourish them in training
ὑμῶν ἀλλ᾽ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ

and admonition of Lord
καὶ νουθεσίᾳ κυρίου

(Ephesians 6:4)

For Children

Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth (Eph. 6:1–3).

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth."

the children hearken to the parents
τὰ τέκνα ὑπακούετε τοῖς γονεῦσιν

of you in Lord this for it is just
ὑμῶν ἐν κυρίῳ τοῦτο γάρ ἐστιν δίκαιον

honor the father of you and the mother
τίμα τὸν πατέρα σου καὶ τὴν μητέρα

which is commandment first in promise
ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ

in order that well to you it may become and you will be
ἵνα εὖ σοι γένηται καὶ ἔσῃ

long-lived upon the earth
μακροχρόνιος ἐπὶ τῆς γῆς

(Ephesians 6:1-3)

<u>For Male and Female Servants, Hired Men, and Laborers</u>

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free (Eph. 6:5ff; Col. 3:22).

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

the servants hearken to the lords according to
οἱ δοῦλοι ὑπακούετε τοῖς κυρίοις κατὰ

flesh with fear and trembling in
σάρκα μετὰ φόβου καὶ τρόμου ἐν

simplicity of the heart of you as
ἁπλότητι τῆς καρδίας ὑμῶν ὡς

to the Christ not with eye-service
τῷ Χριστῷ μὴ κατ᾽ ὀφθαλμοδουλείαν

as men-pleasers but as servants of the
ὡς ἀνθρωπάρεσκοι ἀλλ᾽ ὡς δοῦλοι τοῦ

Christ doing the will of the
Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ

God from soul with good will doing service
θεοῦ ἐκ ψυχῆς μετ᾽ εὐνοίας δουλεύοντες

to the Lord and not to men knowing
τῷ κυρίῳ καὶ οὐκ ἀνθρώποις εἰδότες

that whatsoever each he should do good (thing)
ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν

this he will receive from the Lord whether
τοῦτο κομιεῖται παρὰ τοῦ κυρίου εἴτε

servant or free
δοῦλος εἴτε ἐλεύθερος

(Ephesians 6:5-8)

For Masters and Mistresses

Ye masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with Him (Eph. 6:9; Col. 4:1).

"Ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him."

the lords the same (things) do towards
οἱ κύριοι τὰ αὐτὰ ποιεῖτε πρὸς

them giving up the threatening knowing
αὐτούς ἀνιέντες τὴν ἀπειλήν εἰδότες

that also of you yourselves the Lord is
ὅτι καὶ ὑμῶν αὐτῶν ὁ κύριός ἐστιν

in heavens and respect of persons not
ἐν οὐρανοῖς καὶ προσωποληψία οὐκ

it is with him
ἔστιν παρ᾽ αὐτῷ

(Ephesians 6:9)

<u>For Young Persons in General</u>

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God that He may exalt you in due time (1 Pet. 5:5-6).

“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.”

likewise younger be subject to elder
ὁμοίως νεώτεροι ὑποτάγητε πρεσβυτέροις

all and to one another being subject
πάντες δὲ ἀλλήλοις ὑποτασσόμενοι

the humility of mind put on for
τὴν ταπεινοφροσύνην ἐγκομβώσασθε ὅτι

the God to the proud he opposes himself to the humble
ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς

and he gives grace humble yourselves therefore
δὲ δίδωσιν χάριν ταπεινώθητε οὖν

under the mighty hand of the God
ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ

in order that you he may exalt in time
ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ

(1 Peter 5:5-6)

For Widows

She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth (1 Tim. 5:5-6).

"Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth."

she and truly widow and having been forsaken
ἡ δὲ ὄντως χήρα καὶ μεμονωμένη

she has hoped upon the God and she continues with
ἤλπικεν ἐπὶ τόν θεὸν καὶ προσμένει

the supplications and the prayers

ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς

night and day she but

νυκτὸς καὶ ἡμέρας ἡ δὲ

living luxuriously being alive she has died

σπαταλῶσα ζῶσα τέθνηκεν

(1 Timothy 5:5-6)

For All in Common

Thou shalt love thy neighbor as thyself. Herein are comprehended all the commandments (Rom. 13:8ff). And persevere in prayer for all men (1 Tim. 2:1-2).

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."

to no one nothing owe if not the loving

μηδενὶ μηδὲν ὀφείλετε εἰ μὴ τὸ ἀγαπᾶν

one another the for loving the other

ἀλλήλους ὁ γὰρ ἀγαπῶν τὸν ἕτερον

law he has fulfilled the for not

νόμον πεπλήρωκεν τὸ γὰρ οὐ

you will commit adultery not you will kill not you will steal

μοιχεύσεις οὐ φονεύσεις οὐ κλέψεις

not you will witness falsely not you will covet and
οὐ ψευδομαρτυρήσεις οὐκ ἐπιθυμήσεις καὶ

if any other commandment in this the word
εἴ τις ἑτέρα ἐντολή ἐν τούτῳ τῷ λόγῳ

it is summed up in the you will love the
ἀνακεφαλαιοῦται ἐν τῷ ἀγαπήσεις τὸν

neighbor of you as yourself the love to the
πλησίον σου ὡς ἑαυτόν ἡ ἀγάπη τῷ

neighbor evil not it works
πλησίον κακὸν οὐκ ἐργάζεται

fulfilling therefore of law the love
πλήρωμα οὖν νόμου ἡ ἀγάπη

(Romans 13:8-10)

Let each his lesson learn with care,

And all the household well shall fare.

Scripture Passages for the Creed

[Publisher's Note: this section was compiled by the publisher of the current edition and is not found in the original text.]

-I believe in God the Father Almighty, Maker of heaven and earth

"In the beginning God created the heaven and the earth."

in	beginning	he made	the	God	the	heaven
ἐν	ἀρχῇ	ἐποίησεν	ὁ	θεὸς	τὸν	οὐρανὸν

and	the	earth
καὶ	τὴν	γῆν

(Genesis 1:1)

"Ye have received the Spirit of adoption, whereby we cry, Abba, Father."

you received	spirit	of adoption	in	which
ἐλάβετε	πνεῦμα	υἱοθεσίας	ἐν	ᾧ

we cry out	Abba	the	father
κράζομεν	Αββα	ὁ	πατήρ

(Romans 8:15)

-And in Jesus Christ, His only Son, our Lord

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

thus for he loved the God the
οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν

world so that the son of him the
κόσμον ὥστε τὸν υἱὸν αὐτοῦ τὸν

only-begotten he gave in order that everyone the
μονογενῆ ἔδωκεν ἵνα πᾶς ὁ

believing in him not he should perish
πιστεύων εἰς αὐτὸν μὴ ἀπόληται

but he should have life eternal
ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον

(John 3:16)

"God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

also the God him he highly exalted and
καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ

he granted to him name the above every
ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν

name in order that in the name of Jesus
ὄνομα ἵνα ἐν τῷ ὀνόματι Ἰησοῦ

every knee should bow of (things) in heaven and
πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ

of (things) in the earth and of (things) under the earth and every
ἐπιγείων καὶ καταχθονίων καὶ πᾶσα

tongue should confess that lord
γλῶσσα ἐξομολογήσηται ὅτι κύριος

Jesus Christ unto glory of God father
Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρός

(Philippians 2:9-11)

-Who was conceived by the Holy Ghost, born of the Virgin Mary

"The angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

angel of Lord in dream he appeared to him
ἄγγελος κυρίου κατʼ ὄναρ ἐφάνη αὐτῷ

saying Joseph son of David not you should be afraid
λέγων Ἰωσὴφ υἱὸς Δαβίδ μὴ φοβηθῇς

to receive Mary the wife of you
παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου

the (thing) for in her having been conceived from
τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ

Spirit it is Holy she will bring forth and
πνεύματός ἐστιν ἁγίου τέξεται δὲ

son and you will call the name of him
υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ

Jesus he for he will save the people
Ἰησοῦν αὐτὸς γὰρ σώσει τὸν λαὸν

of him from the sins of them this

αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν τοῦτο

and whole happened in order that it should be fulfilled

δὲ ὅλον γέγονεν ἵνα πληρωθῇ

the (thing) spoken by the Lord through the

τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ

prophet saying behold the virgin

προφήτου λέγοντος Ἰδού ἡ παρθένος

in womb she will have and she will bring forth son

ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν

and they will call the name of him

καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ

Emmanuel which is being interpreted

Ἐμμανουήλ ὅ ἐστιν μεθερμηνευόμενον

with us the God

μεθ᾽ ἡμῶν ὁ θεός

(Matthew 1:20-23)

-Suffered under Pontius Pilate

“Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands.”

then therefore he took the Pilate the Jesus

τότε οὖν ἔλαβεν ὁ Πιλᾶτος τὸν Ἰησοῦν

and he scourged and the soldiers

καὶ ἐμαστίγωσεν καὶ οἱ στρατιῶται

having woven crown from thorns they put on
πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν

of him to the head and robe purple
αὐτοῦ τῇ κεφαλῇ καὶ ἱμάτιον πορφυροῦν

they put around him and they said hail the
περιέβαλον αὐτόν καὶ ἔλεγον χαῖρε ὁ

king of the Jews and they gave
βασιλεὺς τῶν Ἰουδαίων καὶ ἐδίδουν

to him blows
αὐτῷ ῥαπίσματα

(John 19:1-3)

-Was crucified

"And he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst."

and he says to the Jews behold the king
καὶ λέγει τοῖς Ἰουδαίοις ἴδε ὁ βασιλεὺς

of you the but they cried out take away take away
ὑμῶν οἱ δὲ ἐκραύγασαν ἆρον ἆρον

crucify him he says to them the Pilate
σταύρωσον αὐτόν λέγει αὐτοῖς ὁ Πιλᾶτος

the king of you I will crucify they answered

τὸν βασιλέα ὑμῶν σταυρώσω ἀπεκρίθησαν

the chief priests not we have king if not

οἱ ἀρχιερεῖς οὐκ ἔχομεν βασιλέα εἰ μὴ

Caesar then therefore he delivered him

Καίσαρα τότε οὖν παρέδωκεν αὐτὸν

to them in order that he should be crucified they took and

αὐτοῖς ἵνα σταυρωθῇ παρέλαβον δὲ

the Jesus and they led away and bearing

τὸν Ἰησοῦν καὶ ἀπήγαγον καὶ βαστάζων

the cross of him he came out into the

τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν

being called of skull place which is called

λεγόμενον Κρανίου Τόπον ὃς λέγεται

in Hebrew Golgotha where him they crucified

Ἑβραϊστὶ Γολγοθα ὅπου αὐτὸν ἐσταύρωσαν

and with him others two on one side

καὶ μετ᾽ αὐτοῦ ἄλλους δύο ἐντεῦθεν

and on the other side middle and the Jesus

καὶ ἐντεῦθεν μέσον δὲ τὸν Ἰησοῦν

(John 19:14-18)

-Dead, and buried

“Jesus, when he had cried again with a loud voice, yielded up the ghost.”

the and Jesus again having cried (with) voice

ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ

great he yielded up the spirit
μεγάλῃ ἀφῆκεν τὸ πνεῦμα

(Matthew 27:50)

“When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.”

evening and having come he came man
ὄψίας δὲ γενομένης ἦλθεν ἄνθρωπος

rich from Arimathea by name Joseph
πλούσιος ἀπὸ Ἀριμαθαίας τοὔνομα Ἰωσήφ

who also himself was a disciple to the Jesus
ὃς καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ

this having come to the Pilate he asked the
οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ

body of the Jesus then the Pilate commanded
σῶμα τοῦ Ἰησοῦ τότε ὁ Πιλᾶτος ἐκέλευσεν

to be delivered the body and having taken the body
ἀποδοθῆναι τὸ σῶμα καὶ λαβὼν τὸ σῶμα

the Joseph wrapped it (in) linen cloth clean
ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ

and he put it in the new of him
καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ

tomb which he hewed in the rock and
μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ καὶ

having rolled stone great to the door of the
προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ

tomb he went away
μνημείου ἀπῆλθεν

(Matthew 27:57-60)

-He descended into hell

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

for also Christ once for sins
ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν

he suffered just for unjust in order that
ἔπαθεν δίκαιος ὑπὲρ ἀδίκων ἵνα

us he should bring to the God having been put to death
ἡμᾶς προσαγάγῃ τῷ θεῷ θανατωθεὶς

on the one hand in flesh having been made alive on the other hand
μὲν σαρκὶ ζῳοποιηθεὶς δὲ

by the spirit in which also to the in
τῷ πνεύματι ἐν ᾧ καὶ τοῖς ἐν

prison spirits having gone
φυλακῇ πνεύμασιν πορευθεὶς

he preached having been disobedient formerly when once
ἐκήρυξεν ἀπειθήσασίν ποτε ὅτε ἅπαξ

it waited the of the God patience
ἐξεδέχετο ἡ τοῦ θεοῦ μακροθυμία

in days of Noah being prepared
ἐν ἡμέραις Νῶε κατασκευαζομένης

ark in which few this it is eight
κιβωτοῦ εἰς ἣν ὀλίγαι τοῦτ᾽ ἔστιν ὀκτὼ

souls were saved through water
ψυχαί διεσώθησαν δι᾽ ὕδατος

(1 Peter 3:18-20)

-The third day He rose again from the dead

"We are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly."

we are witnesses of all (things) which
ἡμεῖς ἐσμεν μάρτυρες πάντων ὧν

he did in both the land of the Jews
ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων

and in Jerusalem whom they killed
καὶ ἐν Ἰερουσαλήμ ὃν ἀνεῖλον

having hanged upon tree this the God
κρεμάσαντες ἐπὶ ξύλου τοῦτον ὁ θεὸς

raised on the third day and he gave
ἤγειρεν τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν

him	openly	to become
αὐτὸν	ἐμφανῆ	γενέσθαι

(Acts 10:39-40)

-He ascended into heaven

"When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)"

having gone up	into	height	he took captive
ἀναβὰς	εἰς	ὕψος	ᾐχμαλώτευσεν

captivity	and	he gave	gifts	to the
αἰχμαλωσίαν	καὶ	ἔδωκεν	δόματα	τοῖς

men	the	and	he went up	what	it is	if	not
ἀνθρώποις	τὸ	δὲ	ἀνέβη	τί	ἐστιν	εἰ	μὴ

that	also	he went down	first	into	the	lower
ὅτι	καὶ	κατέβη	πρῶτον	εἰς	τὰ	κατώτερα

parts	of the	earth	the	having gone down	same	he is
μέρη	τῆς	γῆς	ὁ	καταβὰς	αὐτός	ἐστιν

also	the	having gone up	above	all	the
καὶ	ὁ	ἀναβὰς	ὑπεράνω	πάντων	τῶν

heavens	in order that	he should fill	the	all (things)
οὐρανῶν	ἵνα	πληρώσῃ	τὰ	πάντα

(Ephesians 4:8-10)

-And sitteth on the right hand of God the Father Almighty

"He raised him from the dead, and set him at his own right hand in the heavenly places...And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all."

having raised	him	from	dead	and
ἐγείρας	αὐτὸν	ἐκ	νεκρῶν	καὶ

he set	on	right (hand)	of him	in	the
ἐκάθισεν	ἐν	δεξιᾷ	αὐτοῦ	ἐν	τοῖς

heavenly (places)	and	all (things)	he put under	under
ἐπουρανίοις…	καὶ	πάντα	ὑπέταξεν	ὑπὸ

the	feet	of him	and	him	he gave
τοὺς	πόδας	αὐτοῦ	καὶ	αὐτὸν	ἔδωκεν

head	over	all (things)	to the	church	which
κεφαλὴν	ὑπὲρ	πάντα	τῇ	ἐκκλησίᾳ	ἥτις

is	the	body	of him	the	fullness	of the
ἐστὶν	τὸ	σῶμα	αὐτοῦ	τὸ	πλήρωμα	τοῦ

all (things)	in	all (things)	filling
πάντα	ἐν	πᾶσιν	πληρουμένου

(Ephesians 1:20,22-23)

-From thence He shall come to judge the quick and the dead

"He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."

he commanded us to preach to the people
παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ

and to testify that he is
καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν

the having been ordained by the God judge
ὁ ὡρισμένος ὑπὸ τοῦ θεοῦ κριτὴς

of living and of dead
ζώντων καὶ νεκρῶν

(Acts 10:42)

-I believe in the Holy Ghost

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

when but he should come the helper whom I
ὅταν δὲ ἔλθῃ ὁ παράκλητος ὃν ἐγὼ

will send to you from the father the Spirit
πέμψω ὑμῖν παρὰ τοῦ πατρός τὸ πνεῦμα

of the truth who from the father
τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς

he comes forth this will testify concerning me
ἐκπορεύεται ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ

(John 15:26)

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

not you know that the body of you temple
οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς

of the in you Holy Spirit it is
τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν

which you have from God and not you are
οὗ ἔχετε ἀπὸ θεοῦ καὶ οὐκ ἐστὲ

of yourselves you were bought for of price glorify
ἑαυτῶν ἠγοράσθητε γὰρ τιμῆς δοξάσατε

therefore the God in the body of you
δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν

and in the spirit of you
καὶ ἐν τῷ πνεύματι ὑμῶν

which are of the God
ἅτινά ἐστιν τοῦ θεοῦ

(1 Corinthians 6:19-20)

-One holy Christian Church

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

the husbands love the wives of yourselves
οἱ ἄνδρες ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν

just as also the Christ loved the
καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν

church and himself he delivered for

ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ

it in order that it he should sanctify having cleansed

αὐτῆς ἵνα αὐτὴν ἁγιάσῃ καθαρίσας

(with) the washing of the water in word

τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι

in order that he should present it to himself glorious

ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον

the church not having spot or

τὴν ἐκκλησίαν μὴ ἔχουσαν σπίλον ἢ

wrinkle or any of the such (things) but

ῥυτίδα ἤ τι τῶν τοιούτων ἀλλ᾽

in order that it should be holy and without blemish

ἵνα ᾖ ἁγία καὶ ἄμωμος

(Ephesians 5:25-27)

-The communion of saints

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

beloved let us love one another for the love

ἀγαπητοί ἀγαπῶμεν ἀλλήλους ὅτι ἡ ἀγάπη

from the God it is and everyone the loving

ἐκ τοῦ θεοῦ ἐστιν καὶ πᾶς ὁ ἀγαπῶν

from the God he has been born and he knows

ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει

the God the not loving not he knew the
τὸν θεόν ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν

God for the God love he is
θεόν ὅτι ὁ θεὸς ἀγάπη ἐστίν

(1 John 4:7-8)

"A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

crowd great which to number it
ὄχλος πολύς ὃν ἀριθμῆσαι αὐτὸν

no one was able from every nation and
οὐδεὶς ἠδύνατο ἐκ παντὸς ἔθνους καὶ

tribes and peoples and tongues standing
φυλῶν καὶ λαῶν καὶ γλωσσῶν ἑστῶτες

before the throne and before the
ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ

lamb having been clothed (with) robes white and
ἀρνίου περιβεβλημένοι στολὰς λευκάς καὶ

palms in the hands of them and
φοίνικες ἐν ταῖς χερσὶν αὐτῶν καὶ

crying (with) voice great saying
κράζοντες φωνῇ μεγάλῃ λέγοντες

the salvation to the sitting upon the throne
ἡ σωτηρία τῷ καθημένῳ ἐπὶ τοῦ θρόνου

of the God of us and to the lamb
τοῦ θεοῦ ἡμῶν καὶ τῷ ἀρνίῳ

(Revelation 7:9-10)

-The forgiveness of sins

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

known therefore let it be to you men brothers
γνωστὸν οὖν ἔστω ὑμῖν ἄνδρες ἀδελφοί

that through this to you forgiveness of sins
ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν

it is announced and from all (things) which not
καταγγέλλεται καί ἀπό πάντων ὧν οὐκ

you were able in the law of Moses to be justified
ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δικαιωθῆναι

in this everyone the believing he is justified
ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται

(Acts 13:38-39)

-The resurrection of the body

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

I am the resurrection and the life
ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή

the believing in me though he should die
ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ

he will live
ζήσεται

(John 11:25)

"We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

all on the one hand not we will sleep
πάντες μὲν οὐ κοιμηθησόμεθα

all on the other hand we will be changed in moment
πάντες δὲ ἀλλαγησόμεθα ἐν ἀτόμῳ

in flutter of an eye in the last trumpet
ἐν ῥιπῇ ὀφθαλμοῦ ἐν τῇ ἐσχάτῃ σάλπιγγι

it will trumpet for and the dead will be raised
σαλπίσει γάρ καὶ οἱ νεκροὶ ἐγερθήσονται

incorruptible and we will be changed
ἄφθαρτοι καὶ ἡμεῖς ἀλλαγησόμεθα

it is necessary for the corruptible this to put on
δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι

incorruptibility and the mortal this
ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο

to put on	immortality
ἐνδύσασθαι	ἀθανασίαν

(1 Corinthians 15:51-53)

-And the life everlasting. Amen.

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

the	the	word	of me	hearing	and	believing
ὁ	τὸν	λόγον	μου	ἀκούων	καὶ	πιστεύων

the	having sent	me	he has	life	everlasting	and
τῷ	πέμψαντί	με	ἔχει	ζωὴν	αἰώνιον	καὶ

into	judgment	not	he comes	but	he has passed
εἰς	κρίσιν	οὐκ	ἔρχεται	ἀλλὰ	μεταβέβηκεν

from	the	death	into	the	life
ἐκ	τοῦ	θανάτου	εἰς	τὴν	ζωήν

(John 5:24)

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

and I saw heaven new and earth new
καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν

the for first heaven and the first earth
ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ

passed away and the sea not it is anymore
παρῆλθεν καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι

and I John saw the city the
καὶ ἐγὼ Ἰωάννης εἶδον τὴν πόλιν τὴν

holy Jerusalem new coming down from
ἁγίαν Ἰερουσαλὴμ καινὴν καταβαίνουσαν ἀπὸ

the God out of the heaven having been prepared
τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ ἡτοιμασμένην

as bride having been adorned for the husband of her
ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς

and I heard voice great out of the
καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ

heaven saying behold the tabernacle of the
οὐρανοῦ λεγούσης ἰδού ἡ σκηνὴ τοῦ

God with the men and he will tabernacle
θεοῦ μετὰ τῶν ἀνθρώπων καὶ σκηνώσει

with them and they peoples of him they will be
μετ᾽ αὐτῶν καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται

and himself the God will be with them God
καὶ αὐτὸς ὁ θεὸς ἔσται μετ᾽ αὐτῶν θεός

of them and he will wipe away the G od every tear
αὐτῶν καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον

from the eyes of them and the death
ἀπὸ τῶν ὀφθαλμῶν αὐτῶν καὶ ὁ θάνατος

not	it will be	anymore	neither	sorrow	nor	crying
οὐκ	ἔσται	ἔτι	οὔτε	πένθος	οὔτε	κραυγὴ

nor	pain	not	it will be	anymore	for	the
οὔτε	πόνος	οὐκ	ἔσται	ἔτι	ὅτι	τὰ

first (things)	went away
πρῶτα	ἀπῆλθον

(Revelation 21:1-4)